MONTHLY

Regd. No. L 7676

Tahrik-i-jadid

Rabwah

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Tabligh 1360 February 1981

The Promised Son of the Founder of the Ahmadiyya Jamaat.

حضرت بانیٔ سلسلہ عالیہ احمدیّہ کے پسرِ موعود

The Vakil-i-Aala in the Library
of the Jamia Ahmadiyya.

محترم وکیل اعلیٰ صاحب جامعہ احمدیّہ کی لائبریری میں۔ محترم پرنسپل صاحب۔
لائبریرین صاحب اور وکیل التعلیم بھی اُن کے ساتھ ہیں۔

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The Vakil-i-Aala (Centre), the
Principal and the Vakilut Talim
(extreme left)

مکرّم وکیل اعلیٰ صاحب۔ مکرّم پرنسپل صاحب
اور وکیل التعلیم۔

The Principal, Malik Saifur Rehman, explaining
a point to the Vakil-i-Aala.

مکرّم پرنسپل صاحب کسی بات کی
وضاحت کر رہے ہیں۔

بسم الله الرحمن الرحيم

Monthly

Tahrik-i-Jadid

Rabwah

Vol. XVII—No. 2

February, 1981

Editor

NASEEM SAIFI

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MALFOOZAT

SUPPLICATION AFTER PRAYER

On being asked whether or not supplication after the prayer (Salat) is an Islamic practice, he said : We do not deny that the Holy Prophet sallallaho alaihi wa sallam might have supplicated after the prayer (at one time or the other) but the fact is that the whole prayer is supplication. Now a days it is observed that the people finish up their prayer in a hurry and then begin to supplicate very fervently. They take so much of time that a traveller can traverse almost two miles distance during that period. Some people get tired of it. This, therefore, is very undesirable. The expression of one's feelings and being fervent in prayer is actually a part of the prayer (Salat) ; they do not do so during the prayer : in fact they do not supplicate during the prayer at all. This really tantamounts to the cancellation (or the violation) of the Prayer.

One should pray in one's own tongue, after the recitation of the Quranic prayers or the Prophet's prayers.

(Malfoozat Vol. V, p. 367)

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Internal & External Cleanliness

Your bodies and your environments must always be clean

Pray to God that He may enable you to do the kind of things that are acceptable to Him.

In his Friday Sermon delivered on the 19th of November, 1980. Hazrat Imam Jamaat Ahmadiyya exhorted the members of the Jamaat to keep themselves as well as their environments clean. He laid stress on the fact that cleanliness is a part of Faith.

Huzur said, "God has commanded us that the Islamic Gatherings should be held in a very clean atmosphere. The people should keep their bodies clean and they should also pay attention towards cleanliness of the surroundings. In other words we have been told to be clean internally and externally.

"The fact is that unless a man's innerself is clean, he cannot enjoy

his spiritual aspect of life; he cannot get nearer to God. And it is the nearness to God that becomes the source of unlimited bounties of God which go to help a man live a prosperous life."

Huzur made mention of the crimes that are being committed in the civilized world and remarked that this was all due to their being far away from God. They have forgotten God and they have lost the spirit of keeping their innerself clean.

One of the ways of getting nearer to God, he said, is that one should pray to Him. That is what gives him confidence about the existence and all-powerfulness of God. That also gives him contentment and he finds peace all around him.

Huzur asked the residents of Rabwah to keep their town clean especially for the Guests of the Jalsa. He addressed his appeal to the young and the old and the men and the women. All of them should do their work (cleaning the town) in their spheres and let the people know that they fully understand the importance of keeping oneself and surroundings clean.

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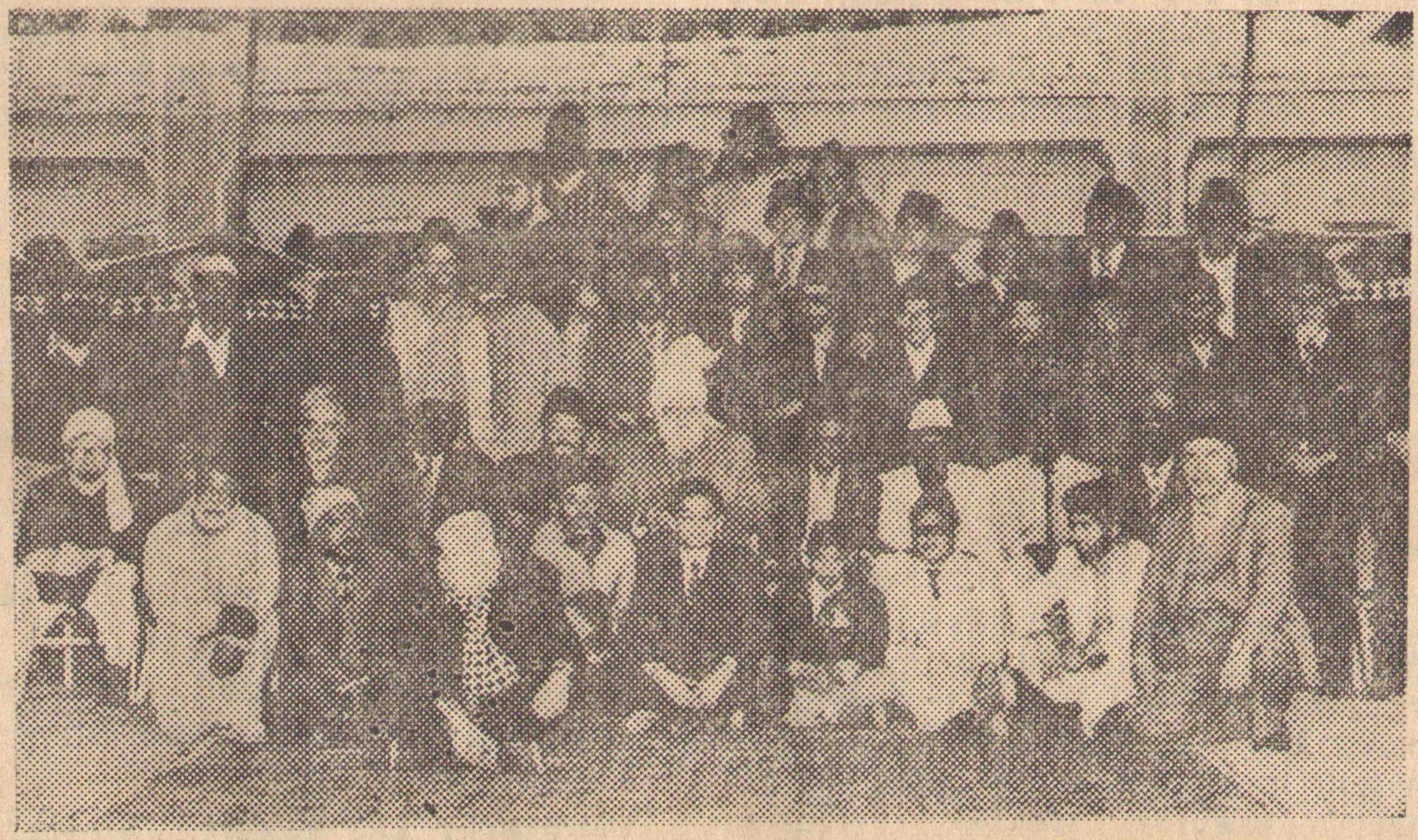
Huzur also told the Jamaat that the purity of the thoughts was also very essential, rather it was most essential, for, it is the thoughts from where the actions proceed.

In the end he asked everybody to be praying to God that He may enable them to do good deeds.

AT THE ANNUAL CONFERENCE 1979
DELEGATES WITH HUZUR



جلسہ سالانہ ۱۹۷۹ کے موقعہ پر بیرونی ممالک سے تشریف لانے والے مہمان
حضور ایدہ اللہ کے ساتھ

Love for All, Hatred for None

Ahmadiyya Leader's Press Conference

Toronto—The leader of the Ahmadiyya Movement says that his slogan for humanity is love for all and hatred for none. The bespectacled leader wearing a white turban matching his beard, having a radiant face with an imposing personality, appeared calm and confident while addressing a press conference at Royal York Hotel here on September 6.

When a reporter asked about his impression for treatment meted out to the US diplomats in Iran, he said it was totally un-Islamic and against the very laws of Quran which state "full protection should be given to all emissaries". He further said that some people confuse the actions of a certain leader with laws of Islam. Khomeini is only a religious leader of Shias living in Iran as Shias living in Iraq don't consider him their leader. As a matter of fact Khomeini is a political leader as much as Sadat or King Khalid is. There is only one Islam, not 34 different Islam where these political leaders are ruling the Muslim countries.

When asked what was his opinion about Khomeini and happenings in Iran, he said "I am not a political leader but a religious leader. I feel myself incompetent to pass judgement" however, Iranian revolution is not an Islamic revolution, it is rather Khomeini's political platform just as any Canadian political leader would have his political platform.

He cited Prime Minister Trudeau as a leader who loves people.

Our staff reporter asked him what was his message for the people of North America? He said with a winning smile "my message is that Allah exists and that mankind should sincerely create a relationship with their Creator and surely all their worries would disappear."

Islam wants a real change in a man's heart, it is with love and prayer that a man's heart can be changed not through hydrogen bombs.

When asked how many people has he converted during his recent tour he said "I am not concerned with counting heads."

He seemed quite confident when he said "Next time I visit Canada Khomeini may not be in power you take it."

(India Calling, September 12, 1980)

Examination Results

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Did you sit for an examination ?
Has the result come out ?
Have you informed Hazrat Imam Jamaat Ahmadiyya of your result ?
Whatever the result, you have to inform him. That will help you and that will help the Community.

Hazrat Mirza Nasir Ahmad

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— A LIFE SKETCH —

Hazrat Mirza Nasir Ahmad Head of the Ahmadiyya Movement was born in 1909 at Qadian, India. Early in life he learnt the Holy Quran by heart and was educated at Qadian, Lahore and Oxford. Before election to his exalted office, he worked as Principal Jamia Ahmadiyya (Missionary College) Principal T. I. College, an affiliate of the Punjab Univeristy, and as a member of the Punjab University Senate, Academic Council and various other committees. He also headed the Central Anjuman Ahmadiyya (the main executive of the Ahmadiyya Community), Khuddamul Ahmadiyya (Youth Organization), and Ansarullah (Organization of Elders).

Scholar, sportsman, thinker, educator, and leader, he keeps himself busy with the community's spiritual, moral and educational programmes which have multiplied manifold. An early riser, his daily work starts immediately after dawn and keeps him busy till late in the night. He himself attends to his daily mail which keeps pouring in from all over the world. He is the promised grandson of the Founder of the Ahmadiyya Movement.

Dynamic head of a dynamic missionary movement with centres all over the globe and with schools and colleges in Africa and elsewhere, he believes that the emancipation of mankind lies in return to the One and Only God and His Message. Elected for life, he is the voice articulate of the age and is in direct communion with God.

During his visit to Europe in 1967, he warned the West that the world was fast heading towards an unprecedented catastrophe. Unless the West pauses in its craze for physical power and material domination, it was bound to destroy itself as foretold by the Holy Quran and earlier Scriptures. A great champion of freedom and brotherhood of man, he is opposed to want and injustice at all levels of human existence. True Islam alone, according to him, can solve the current social, economic and other problems of the world.

He has one wife, two daughters and three sons.

THE ATONEMENT

If your head is aching
I should like to know
It's you or someone else
Who takes the Aspro ?

I am sure it's you who take it
'Tis you who want relief
But why reverse the order
When it comes to your belief

Naseem Saifi

JALSA NEWS

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Addressing the Gathering on the second day of Jalsa Salana Huzur remarked that if all the brains of the world had come together to think of a scheme like that of Nusrat Jahan, they never could do that. Everywhere in West Africa it is said that the way the cure lies in the hands of the Doctors working with the Nusrat Jahan Clinics, it does not lie elsewhere.

Huzur said, "It was in 1970 that a scheme for the Secondary Schools and clinics for West Africa was put forward under the guidance of God. I asked for one hundred thousand pound sterling and Jamaat collected and offered me almost two hundred thousand pounds—that is the equivalent of five million three hundred thousand rupees. The Doctors were asked to dedicate themselves for three years; some did that for a little more. The scheme was that four secondary schools and four clinics—should be given to every Mission in West Africa. But God has blessed this scheme to such an extent that it can be rightly said that if all the brains of the world had tried to think of a scheme like this they could not have done so.

"Our Hospitals are now well-known even in far off places. The people—who can afford—are prepared to pay anything to be treated there; as if they are full of confidence that the cure they can get from our hospitals cannot be had elsewhere. Although the Government Hospitals and those owned by other individuals are much better equipped than ours but with the grace of God the reputation of our hospitals exceeds far beyond that of others."

Huzur drew the attention of the Jamaat to his Educational Scheme and exhorted them that as from next year no Ahmadi child should leave the school before having passed his matriculation examination. He remarked that this part of the Educational scheme was of great importance and it was his apprehension that if the Jamaat did not pay due attention towards it, it might have to lose greatly.

Huzur also laid stress on the point that it was of vital importance to acquire all the branches of knowledge, for, all knowledge is based on the Attributes of God.

As for the female education he said, "I have made it compulsary for girls to study up to the Middle Standard (eighth class), it is because there are many places where facilities for education higher than that are not available for the girls. He said he would not like them to go to the co-education schools, for, that can have an adverse effect on their morals.

An Ijlas-i-Shabina (Evening Session) was held at the Masjid Mubarak on the 26th of December. This is an additional programme that the Nazarat i-Islaho Irshad arranges every year on the occasion of the Jalsa Salana.

On the 27th of December, as usual, a function was arranged where more than fifty speakers addressed the Gathering in different languages. Every speaker is given a passage from the writings of the Founder of the Ahmadiyya Movement in Islam which he translates in a language of his area and reads out this translation to the Gathering. Thus the Message of the Founder of the Ahmadiyya Movement is read in more than fifty languages.

This function is always arranged by the Majlis-i-Khuddamul Ahmadiyya (Central).

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Yet another programme which proved to be very interesting was conducted by Sahibzada Mirza Tahir Ahmad. He answered the questions of the audience. The questions were mostly based on the religious aspect of the Ahmadiyya Movement.

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Fear God alone : says Huzur

Addressing the Women Section of the Jalsa Salana, Hazrat Imam Jamaat Ahmadiyya, Ayyadahullaho bi-nasrihil Aziz, exhorted the members of the Lajna never to abandon any of the commands of Islam for fear of the worldly objections. "Your hearts should be filled with the fear of God and no other fear should be entertained by you," Huzur said.

Huzur recited verse 151 of Sura Baqara ;

and commenting upon it he said, Although the teachings of Islam remove our hardships and difficulties some minor worldly things are there which mislead a person and take him/her away from the path of God. For example we are told to lead simple lives but women begin to think that were they to live simple lives, their friends would not talk good of them.

Huzur said, this kind of thoughts should not make us violate the laws of God.

He also made mention of the Ahmadiyya Pakistani families who have gone abroad for their livelihood. Having described the dirty life that is being lived by the people of those so called civilized countries, Huzur advised the Ahmadiyya families not to copy them, rather they should live so beautiful Islamic lives that the citizens of those countries are attracted towards this noble religion.

Before closing, Huzur warned the Ahmadi women that if they would not follow the teachings of Islam they also would be led into the same kind of dirty life that was lived by others.

Huzur pointedly told the women that the only thing for which he had come to their premises was to tell them that they should fear none but God. That and that alone can keep you on the right,, he added.

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Read Regularly

Monthly

Tahrik-i-Jadid

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The Holy Prophet's Birthday

The 19th of January, 1981 was the birthday of the Holy Prophet Mohammad, sallallaho alaihi wa sallam. The day was celebrated all over the world by holding meetings where the life and the teachings of this Great Prophet formed the subject of the speeches.

The Local Anjuman Ahmadiyya, Rabwah, held a Meeting at the Masjid Mahdi; it was presided over by Sahibzada Mirza Tahir Ahmad, Sadr, Majlis Ansarullah.

The speakers on this occasion were: Maulvi Abdul Malik Khan. Maulvi Sayed Ahmad Ali, Sufi Basharatur Rahman and Sahibzada Mirza Farid Ahmad.

The Chairman in his closing remarks said, "The best method of deriving full benefit from the life of the Holy Prophet, sallallaho alaihi wa sallam, is that we should follow in his footsteps; his teachings should pervade our life."

He further remarked that it was not enough to think over the events of the life of the Holy Prophet or just to repeat his teachings through dialogues or speeches. "We can derive the fullest pleasure out of the life of the Prophet by acting upon his teachings—and doing all that he has said that we should do. I can assure you that those who obey the commands of the Holy Prophet and live their lives on his pattern, are given a spiritual power which influences the people, even though it be sub-consciously. We are the most fortunate people in the world, for, we have seen how a Great lover of the Holy Prophet, sallallaho alaihi wa sallam—i e. the Founder of the Ahmadiyya Movement—could influence the lives of the people through his inherent love for the Beloved of God. That being the case if we do not follow in the footsteps of the Holy Prophet, we will certainly be the most unlucky people."

In the end, Sahibzada Sahib prayed to God that these few moments (the duration of the Meeting) could stay with us all the time and we could continue being, as if, in the presence of this great Benefactor of mankind.

14th Basketball Tournament

The 14th All Pakistan Nasir Basket Ball Tournament which was played at Rabwah on the 21st—25th of January gave the leading position to the Army. The team of the Habib Bank was Runners Up while the Railway secured the third position and the Fazli-Omar Club, the fourth position. Twentythree teams and almost two hundred and fifty players took part. Mr. Abdur Rahim, Captain of the winning team for the last year formally opened the Tournament. The pigeons and the baloons were let off as a mark of good will for the tournament.

Before the opening match, Sahibzada Mirza Farid Ahmad, Chairman of the Organising committee read out the report.

Hazrat Imam Jamaat Ahmadiyya graced the occasion for the final match and distributed the prizes to the winners. The prizes were also given to those who had taken active part in the arrangement of the tournament and to the best coach and the best captain.

The Players had the honour of posing for a photograph with the Imam of the Ahmadiyya Jamaat. Huzur shook hands with all of them and left the premises of the Tournament. When he was leaving, those present shouted the slogan of Allaho-Akbar and Islam Zindabad.

Prayers requested

Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala and Vakilut Tabshir has asked the friends to pray for Bashir Ahmad, son of Mr. Abdus Salam Madson of Denmark who has not been keeping good health for quite some time. The Doctors have failed to diagnose the disease and therefore the treatment is not being carried on satisfactorily.

Dr. Zia-ud-Deen, Chief Medical Officer, Ahmadiyya Hospital, Kano, Nigeria who came to Pakistan to attend the Jalsa Salana, suffered a severe heart attack at Lahore and has not fully recovered. Friends are requested to pray for his quick and complete recovery.

Sayed Sayed Ahmad, a younger Brother of Hazrat Sayeda Ummi Matin has also had a severe heart attack. Hazrat Sayeda Ummi Matin has asked the members of the Jamaat to pray for speedy recovery of his brother.

Mian Mohammad Ibrahim, Ahmadiyya Missionary in the United States of America is seen with Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala and Vakilut Tabshir,

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EXPORTERS

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MISSION NEWS

Shoora Meeting in Sierra Leone

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Shoora: The Consultative Committee Meeting of the Mission was held in Bo on the 12th of October, 1980. Representatives of all the circuits in the Region viz—Doctors, Missionaries, and the National Executive were in attendance.

In his opening remarks the Amir as Chairman, Maulana Mohammad Siddique Shahid, among other things expounded on the essence of Shoora, quoting verses from the Holy Quran and the traditions and practice of the believers in the days of the Holy Prophet Mohammad (SAS).

In decision taking he stressed that the unanimous opinion of the majority in Shoora should be respected and regarded. The Amir—Head of the Mission—if in attendance could direct the deliberations where necessary for the progress of the Community as a whole.

The General Secretary, Alhaj Kamanda—Bongay, gave a brief but vivid report on the visit of Hazrat Imam Jamaat Ahmadiyya in Nigeria and Ghana in August this year. Brother A. B. Kamara—Financial Secretary—who was also a member of the Sierra Leone Four (4) man delegation to Nigeria and Ghana dealt on the financial obligations required of every Ahmadi towards the Movement Vis a-Vis the brothers in Ghana and Nigeria.

The General Draft Ahmadiyya Constitution from the Headquarters Rabwah was presented for discussion. Clarification of some paragraphs and wording suggested and amended by Headquartsrs and the local Lawyers were taken into consideration.

On Tabligh, an intensive preaching programme was chalked out. Eight Circuit Meetings were proposed to cover all the Regions.

Annual Conference venue remain in Bo, date schedule is first Friday in February, 1981. The meeting was peacefully conducted, ended with success.

(Alhaj M. Kamanda-Bongay)

Mosque at Goderige

Maulvi Majeed Ahmad (Sierra-Leone) reports the holding of eight Circuit Meetings in various parts of the country. He also reports the laying of the Foundation Stone of a Mosque at Goderige. This Foundation stone was laid on the 4th of January. It is of interest to note that this function was attended by a large number of friends who have not so far joined the Jamaat.

The land for the mosque has been donated by a staunch member of the Jamaat by name Mr. Bangali Touray.

Another Radio Programme

Maulana Mohammad Ajmal Shahid, Amir and Missionary incharge, Nigeria reports that another Radio Station has started broadcasting the Ahmaidyya Programme named 'The Voice of Islam.' This is the

fourth State Radio Station that has agreed to give opportunity to the Ahmadiyya Jamaat to address its listeners.

This Programme will be conducted by Alfa S B. Giwa who will not only be answering the questions of the listeners, he will be reporting the activities of the Mission as well.

Quranic Class

Hafiz Abdul Hafiz reports from Fiji that he conducted a Quranic class which lasted for fifteen days. The programme everyday started with the Tahajjud Prayer and continued till eight at night. The reading of the Holy Quran, the memorization of the Prayer with its meanings, light exercise, speech making and different aspects of the Ahmadiyya Jamaat, formed the daily Progrmme.

Hafiz Sahib requests friends to be enabled to hold more classes of this type and also that God may shower His blessings on these programmes.

Annual Conference in Indonesia

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Mr Mohyiddin Shah of Indonesia has reported the holding of the 28th Annual Conference by the Ahmadiyya Jamaats in Indonesia. On this occasion meetings were also held by the Lajna and the Ansarullah.

Hazrat Imam Jamaat Ahmadiyya and the Vakilut Tabshir sent messages on this occasion. Huzur prayed to God that He may bless this first Annual Conference of the 15th Century Hijra in Indonesia and he exhorted the members of the Jamaat there to get ready to sacrifice all they had for the sake of the supremacy of Islam.

The Vakilut Tabshir drew the attention of the Jamaat to obedience to the commands of God and to the instructions of the Holy Prophet Mohammad, sallallaho alaihi wa sallam. He assured them that this obedience of theirs would attract the help of God, make things easy for them and grant them great honour.

Champion Schools

Maulvi M. S. Shahid, Amir and Missionary Incharge, Ahmadiyya Mission Sierraleone reports that the Ahmadiyya Muslim Secordary School, Bo and Ahmadiyya Muslim Secondary School Freetown have been declared Champions of Football in their respective zones They have continued winning the finals for quite some years and thus they have really proved that they are worth going down in history as the champions.

The Ahmadiyya Muslim Secondary School Bo was the first Muslim Secondary School to be opened in Sierra Leone. It has now grown to be one of the biggest schools.

Likewise the school in Freetown which was opened a few years after that, now has the largest student population.

Moreover the Principal of the Ahmadiyya Muslim Secondary School, Freetown, Mr. A. B. Kamara has been honoured by the title of the Prineipal of the year. May God bless this honour for him. Amen.

GHANA

MESSAGE

From His Excellency the

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President Dr. Hilla Limann

to the 55th Annual Conference Ghana Jamaat.

Following is full text of Message from His Excellency the President Dr. Hilla Limann to the 55th Annual Conference of Ghanian Jamaat Quote Assalamo Alaikum on the occasion of the 55th Annual Conference of the Ahmadiyya Movement I wish in my own name and on behalf of the Government and People of Ghana a happy and prosperous new year and very fruitful conference deliberations. You have met in the Historic town of Saltpond in the teeming numbers bound together by the common bond of faith and the tradition of peace love understanding and Brotherliness to deliberate on the spiritual upliftment not only of the members of your Movement but also of all Ghanaians and mankind in general I therefore have no doubt that your success shall advance the cause of peace freedom moral values and the happiness of your members their relatives and friends and indeed of all Ghanaians. I wish you success in your endeavours. As Mass religious Movement which has high standards of Public morality personal discipline and intergity you are in unique position to positively influence the lives of many of our people and turn them into useful and responsible citizens. At the start of this new year one of your major tasks should be to find ways of helping to transform our society by example in the line with the Appeal I have already made for our Moral regeneration. When many of our people are turning away forgetting our traditional cultural values and adopting anti social practices it is reassured into Movements such as Yours are intensifying their efforts aimed at our individual and collective moral reformation. Since it is not enough for you merely to point at your own rightness wider grade and more rewarding responsibilities devolve on you to bring closer home to all our people of the shining example the Ahmadiyya Movement is setting in the pursuit of spiritual and human ideals of the highest order through the service you render in your educational Institutions Hospitals Business and Agricultural activities. I wish to recall with pride the very useful discussions I had with the Supreme Head of your Movement when he visited us last year and especially his concern for peace and social stability justice Equality Discipline and Brotherliness. I therefore hope and trust that you will strive during your deliberations in the next few days to direct your teaching based on these values towards the moral upliftment and benefit of your members and all Ghanaians. Once again it is my greatest pleasure to wish you a very successful conference. Unquote.

—Abdul Wahab

Huzur's Address

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Addressing the Annual Ijtima of the Lajna Imaillah on the 9th of November, Hazrat Imam Jamaat gave very vivid description of the Ahmadiyya Missions in foreign countries. He spoke of Ghana very highly and told the audience that the Jamaat there had established itself very firmly and it was well organised and well disciplined. At all the functions, he remarked, one could observe that they really knew how to behave.

Huzur talked of his educational scheme and said, "It has produced very good results but I would like to bring it to your notice that some people have not paid it the attention that it really deserves. Every male student must reach the standard of Matriculation and every female student must at least pass the eighth class. That of course is just to begin with. As I have announced those who secure top positions (first, second and third) in the Board examinations or at the University levels will be given medals."

While talking about the rights of women in the Islamic social structure, Huzur remarked that Islam had not only given rights to the women, "it is really the guardian of their rights."

He also dilated on the ending of the fourteenth century. "We have witnessed great events during this century—most of them pleasant, but some of course, unpleasant and painful. A great many signs foretold by the Holy Prophet Mohammad sallallaho alaihi wa sallam, came to pass and a great many prophecies were fulfilled. All this in view we are bidding goodbye to this century with grateful hearts. This century, on top of everything else, gave us the opportunity to recognise the Imam of the Age who tried the whole of his life to establish the excellence of the Holy Prophet Mohammad, sallallaho alaihi wa sallam. Our gratitude for the good things compels us to forgive those who caused us pain.

"We also welcome the fifteenth century with great hopes for the supremacy of Islam all over the world. We are full of certainty that the great things that are destined to happen in this coming century are really great. But we should always be praying to God that He may not allow any crookedness to creep into our hearts."

Drop a note to

The Vakilut Tabshir

Tahrik-i-Jadid, Rabwah

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"Tasneef"

SPEECH DAY FUNCTION

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OF AHMADIYYA SECONDARY SCHOOL KANO

The 6th Annual Speech and Prize Giving Function of Ahmadiyya Secondary School Kano was held on Friday the 27th June, 1980. Guest of Honour for this function was the State Commissioner of Education Alhaji Abdul Hamid Hassan.

At 9 30 a.m. the guests went round the school and saw the Educatioral Exhibition and appreciated it very much.

The guest of honour, Alhaji Abdul Hamid Hassan, along with the Assistant Chief Inspector of Education, Mallam Nasiru Isa Yakasiai arrived at 10.15 a.m. They were received by the Principal and went round the school. The Commissioner of Educotion appreciated the Educational Exhibition. The guests took their seats at 11.00 a.m. and the function started under the Chairmanship of Maulvi M A. Shahid, Amir Ahmadiyya Muslim Mission in Nigeria with the recitatidn of Holy Quran by a student of the school Abdul Aziz Mukaila.

In his opening address, the Chairman welcomed the distinguished guests in general and the Commissioner of Education in particular, who had spared their time to grace the occasion with their presence.

Annual Report of the school was read by the Principal of the School, Mr R. A. Saqib. He threw light on the achievements of the school during the year 1979/80. He expressd his satisfaction over the WASC Result of 1979, which was 70% and better than any other school owned by the State Government. He also mentioned that the school had be n declared the champion of the Kano State in Quize Competition organised by Radio Kano and was preparing to bring the Trophy for the Kano State at the National level in the near future.

After the speech of the Principal, the guest of honour Alhaji Abdul-Hamid Hassan the State Commissioner of Education delivered his speech. He expressed his satisfaction over the achievements of the school but stressed that the school should continue its progress. He assured the Principal that the Ministry of Education would continue extending Financial aid to the school within her means.

The Chairman of Board of Governors of the school, Maulvi M,A. Shahid Amir Ahmadiyya Muslim Mission Nigeria, in reply to the address of the Commissioner of Educatian said that the Ahmadiyya Muslim Mission's object is to help the people irrespective of religious beliefs. The Mission has been extending its help towards opening schools and clinics not only in Nigeria but in many other countries of West Africa and the services of the Mission have been appreciated everywhere. He assured the Commissioner of Education that the Principal and Staff of the school are dedicated to the cause of service and they will

do their best for the education of the students.

After the speech of the Chairman, the boy Abdul Rashid Bello and the Staff Secretary Mr. M. C. Onwordi thanked the Guest of Honour, the Chairman and the audience for their participation in the function.

The function came to an end with the closing prayer by Alhaji Baba Dan Agundi, the Sarkin Dawaki Mai Tuta of Kano Emirate Council who had very kindly graced the occasion with his presence. Besides praising the school, he also gave a piece of advice to the students to pay proper attention to education and to keep away from bad habits.

Digitized by Khilafat Library Rabwah

After the function the guests were entertained with refreshments at 12.30 p.m and the ceremony ended very successfully.

Hazrat Qazi Mohammad Nazir passes away

Although it has been reported in the Urdu Section of the Tahrik-i-Jadid for October 1980; the English Section has not carried the news as yet. We regret to announce that Hazrat Qazi Mohammad Nazir who was a very great scholar, Munazir (Religious debator), writer, one—time Principal of the Jamia Ahmadiyya, passed away on the 15th of September 1980. He was eightytwo.

Actively busy in the execution of his duties he was at his desk even a day or two before his demise. In fact it is the work that gave him confidence that he was still healthy. Ever ready to discuss things with the budding writers of the Jamaat or those who did not belong to the Jamaat but were anxious to avail of his service in the field of religious knowledge, he was always surrounded by the people.

He was born in the district of Sialkot but since he had worked at Lyallpur for many years and that is the place from where his reputation began to travel to far off places, he was called Lyallpuri.

He dedicated his life in May 1938 and was appointed as teacher of Oriental languages. Later he joined the Jamia Ahmadiyya from where he was shifted to the T. I. College. In 1955 he was appointed the Principal of the Jamia Ahmadiyya. In 1965 he was appointed as Nazir, Islaho Irshad and later on as Nazir-Isha'at Literature wa Tasnif.

For many years he conducted the Quranic classes as well as the Hadees classes at the Masjid Mubarak. Almost every year he addressed the Jalsa Salana (the Annual Gathering).

Some of his books have been translated into English and Bengali and as the time passes need will definitely be felt to translate his books into other languages also.

Our heartfelt condolence go to the bereaved family.

EIDUL AZHIYA IN LONDON

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Mr. Mubarak Ahmad Saqi Ahmadiyya Missionary, London reports that Hazrat Imam Jamaat Ahmadiyya in his Eidul Azhiya sermon told the audience that there were three basic things connected with happiness. Those who want honour should know that God says in the Holy Quran :

ان العزة لله جميعا

i.e. really and truly the honourable are the people who are granted honour by God. The honour that is given by the human beings does not last—like everything else in this world.

God also says in the Holy Quran :

لا تزكوا انفسكم . . .

i.e. what to talk of others, you cannot say even about yourself that you are a Muttaqi (God-fearing, righteous person). It is all in the hands of God, for, He it is who decides as to which deeds of a person are appropriate.

The third thing that the Holy Quran tells us is ;

لا ينال الله لحومها ولا دماؤها

i.e. it is neither the flesh nor the blood of the animals sacrificed that reaches God ; it is the righteous (sincerity) that reaches Him. In other words, we are told that it is not what we sacrifice that reaches God, it is the purity of the heart. God keeps with Him whatever is pleasing to Him ; whatever is not pleasing, is returned by Him (i.e. it is not accepted).

Huzur said, "To present just a particle of sand to Him and then to think that we have laid Him under obligation, is nothing less than foolishness. The true believers are ever prepared for all the humiliations that they might have to suffer in His way.

"The worldly people make merriments but their joys have no basis at all. So far as the joys provided by Islam are concerned they are based on appropriate deeds. One becomes deserving of the honour when the sacrifices are accepted by God and it is the sacrifice that becomes the cause of real joy Whatever is spent in the way of God, is like debt ; that is what we are told by God and is paid back manyfold. The children of those who could pay only five to ten rupees in the days of the Founder of the Movement, are now getting no less than ten thousand.

Huzur said, "Today's joy springs from a great acceptance. Hazrat Ibrahim made a part of his family live in a desolate place. Hazrat Ishmael was a small child and his mother brought him so nicely that when the time for sacrifice arrived, he did not say 'well you may slaughter me" rather what he said was "do as you have been commanded". As a matter of fact we have been given a lesson in these words : we should always do what God commands us to do. That is why we find that when God issued the prohibitive command for alcohol, the Muslims instantaneously started breaking their jars of wine.

At the close of his sermon Huzur again exhorted the audience (and the Jamaat all over the world) that they should inculcate the spirit of افعل ما تؤمر i.e. do what God has commanded you to do. With this spirit he said they should go ahead in making the required sacrifices

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SO SAID

The Founder of the Ahmadiyya Movement

You should know your Rab

There are some people who take lies as their Rab (the Sustainer). They think that they cannot successfully do anything without telling lies. There are some others who think that stealing and waylaying and cheating is iheir Rab (the Sustainer). They are of the opinion that there is no other way out for them for obtaining their livelihood. That is why they take these things as Rab. Look at a thief! When he has all the tools to break into a house and when it is right time (suitable for stealing) and more over there is no watchman to see the thief at that time, how can such a thief think of any other way of obtaining his livelihood; he thinks that his tools are his Rab.

In short the people who think that their scheming and machination are the things to be mostly trusted upon, cannot—and generally do not—feel the necessity of asking for help from God, nor do they feel the need to pray to Him.

The person who really feels that there is need to pray to God is the person who thinks that all other doors have been closed to him and the only door left open is that of God, It is only such a person who will pray from the core of his heart.

ربنا آتنا فی الدنیا حسنة

is a prayer which is offered by the people—and by no other persons—who take God as the r Rab and they are confident that all other "rubs" are false and valueless as compared with their real, and true Rab.

(Malfoozat Vol. V, p-189)

Showing the Signs

Who can show Signs (i.e. miracles)? The Signs can be shown by the person whose actions have reached an unusual stage of goodness. For example a man is faithful to God; his faithfulness should reach the stage of being unusual and extraordinary. His love and his worship of God should also be of an unusual and extraordinary type. Everybody makes some sacrifice of sentiments but his own sacrifice of sentimen's should be unusual and extraordinary. In short his morals, acts of worship and all his relations with Goe should produce an unusual and extraordinary model. And since unusual and extraordinary acts must have a like response, God would begin to show Signs in his person.

Thus he who wishes that he should be showing the Signs, should make his actions reach the stage where he can attract the results of unusual and extraordinary acts. This is what distinguishes the Prophets from others. Their relationship with God is so strong that none can come upto that standard. Their 'oboodiyyat' (the fact of their being the servant of God) is so strong a link with

God that nobody else can compare his own with it. The result is that God also manifests His Raboobiyyat (the attribute of His being Rab—the Sustainer) in the same way.

The likeness of "Oboodiyyat" is that of a woman; she is modest and shy. But when the man goes to marry her, he goes openly and makes the announcement that he is going (to marry her). Likewise "Oboodiyyat" is hidden and a matter of secret but when "Raboobiyyat" (Divine attribute) manifests itself then rhe whole issue comes to the open. Thus the relation between a believer and servant on the one hand and Rab the (Sustainer) on the other hand takes the shape of unusual Signs. That is the secret of the miracles shown by the prophets and since the relation of the Holy Prophet with God was closer than every other prophet, his miracles too were, of a standard higher than that of other prophets.

(Malfoozat Vol. V, p-265)

Signs of the time

Now God wishes to establish His Unity in the world and He wishes that it should be realised that He is the One Who controls every thing in the universe and every heart of the people. He also wishes the people to know that nothing can happen until it is His wish that it should happen.

This also is a Sign of Advent of the Messiah THAT ALL THE MISTAKES that had crept into the Muslims due to the ignorance of the people should come on to the surface so that the conditions of the times may also indicate that this is the time when the Promised Messiah had to appear and they should be like a support for his claim.

When it is the will of God that some thing should happen, then He turns the attention of the whole world towards it. Every thing begins to support it—be it the earth or the skies. Were the earth to turn its face to one side and the skies to another, things would not move in tne right direction. At this time it is the Will of God that He should support me and that all types of atheism, disbelief and falsehoods should be uprooted and humiliated. It is His Will that His Unity may be accepted as a Trurh. That is why there is a wonderful move in the world—and we find that there is a support for me on all sides.

Just a little of fire is needed to burn the whole world. Now the world has caught fire and the wind is also blowing. The people are themselves leaving the falae notions and accepting the truth. The king of Germany has undergone a great religious change. This one example is quite enough for those who wish to understand.

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When the kings have been made to change their views by God what to talk of the subjects; they always follow the footsteps of their kings; and they take a hint from them as to what they should do.

Glory be to God, there was a time when the Messiah was extremely overpraised and now we find that that idea is being refuted every where.

(Malfoozat Vol. V, p-270)

Unity of God

The unity of God does not de-

mand only this much that one should recite the Kalima

اشهد ان لا اله الا الله و اشهد ان
محمد رسول الله

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What is required is that the grandeur of God should be well entrenched in the heart and nothing else be able to secure a place therein. The pivot of everything that a man does should be God and He alone should be trusted in every way. One should not look to anyone else for any sort of help and he should not associate anything or anybody with God the Almighty.

In this Age the futility of the worship of a human being has been laid bare ; the people are expressing disgust for it. Thousands of Christians are feeling dis-satisfaction towards their religion. The newspapers and the other periodicals (of Europe) that are read here bear a clear testimony to this fact. In short, nobody now believes in the divinity of a human being Of course, the association of other things with God in respect of the means that can be available to the people is such a thing that the people have not as yet realised its futility. For example the farmer says that unless he does farming and it bears fruit, there is no way of his livelihood. Likewise he who follows a profession thinks that unless he follows his profession, life would be difficult for him This is what is called worshipping the means ; and it is so because it shows that one lacks faith in God. What to talk of the profession, even the water, the air, the food—the things which support life—cannot do any good to man unless they are commanded by God to do so. That is why when a man takes water he should think of it as having been created by God and that it cannot do him any good unless God commands the water to do so. It is through the will of God that the water proves to be useful. And wuen God likes it otherwise, the same water becomes harmful.

Once a man kept the fast and when he broke the fast and took water, it laid him down (i.e. he died) and thus the water proved to be poison for him.

Whatever a man does—even if it be something connected with society —unless it is blessed in the heavens

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SONG

come near me so that you may burn
come near me so that you may learn
come near me so that you may swim
come near me so that you get dim
come near me so that you begin
to start your new life here within

cause you never know
who is right or wrong
if you follow only
your own song
it is God who is guiding
who will dare keep hiding
if Allah makes him see

come near me so that you may eat
come near me so that you may bleed
come near me so that you may rise
come near me so that you surprise
come near me so that you begin
to live your new start here within

cuase you never know.....

come near me so that you may weep
come near me so that you dig deep
come near me so that you may drink
come near me so that you may sink
come near me so that you begin
to live and to start life within

cause you never Know.....

— Hadayatullah Hubsch

it can have no blessings on the earth.

One should have full confidence in the all powerfulness of God. He who does not have it, has got a tinge of atheism in him.

First the things are decided on the heavens and then they take shape on the earth.

(Malfoozat Vol. V, p-315)

يجعل له مخرجا

He provides a way for him to escape.

That is, God gives him power to get away from the things which pull him towards sins.

One should read the Holy Quran much and one should ask God to enable him to do so. Unless a man strives hard, he cannot achieve anything. Look at the farmer. It is only when he ploughs the land and struggles hard in different ways, that he gets the fruit or the crop. But the land must also be very good. Likewise the heart of the man should be very good and then he should have the means also and be able to do what is expected of him. Then and then alone he will be benefited. God says :

ليس للانسان الا ما سعى

A man can have only what he strives for :

The relationship of the heart with God must be very strong. And when this relationship is really strong, the heart will have the fear of God, and consequently God will have Mercy on His servant—God will thus protect him against all the tribulations.

You should guard against sin ; be regular in your prayers ; give preference to religion over worldly affairs. Only he who gives preference to religion over worldly affairs is the true slave of God.

(Malfoozat Vol. V, p-320)

Talk less, act more

Those who are recipients of the blessings of God keep their mouths shut but do a lot of good deeds. There is a saying in the Punjabi language : Kahna (talking, literally) is a bird and it gives very bad smell and Karna (doing something) is a sweet smelling tree.

That is the way a man should act. He should talk less and act more. Only the tongue does not avail anything. There are many people who talk much but they are very slack and weak in their activities. The fact is that the spiritless talks are nothing but a dirt. Only such talks as have the heavenly light with them are blessed ; these talks are made fresh with the water of action. And mind you, none can do anything in this respect by himself. One should always be praying to God and keep himself prostrated at the doorstep of God very fervently and ask Him to be enabled to do good deeds ; if he does not do so he will die a blind man (spiritually speaking).

Lo ! when a man finds a scar of leprosy on his body he is greatly apprehended and forgets everything else. Likewise he who realises that he has the scar of spiritual leprosy forgets everything and runs about for effective treatment ; but alas there are very few who realise this (that they have a scar of spiritual leprosy).

(Malfoozat Vol. V, p-346)

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Significance of the trial

The path of God-realisation is a narrow path and that is why it is not easy for man to see Him On the other hand we find that the worldly things are piled up and for that reason man gets inclined to them. Despite that, there are a lot of diseases and when they attack a man the physicians find themselves quite helpless (they can't save the life of the man who is attacked by any of those diseases)

Some worldly people begin to opine that by becoming religious they have been put to troubles. They do not understand that when a religious person is made to pass through troubles and difficulties, he becomes deserving of reward and a greater God-realisation. On the other hand the trouble that afflicts the worldly person becomes a curse for him. The Holy Prophet sallallaho alaihi wa sallam had to pass through troubles but how lovely were those troubles that as they continued to increase, the revelation of the Holy Quran also gained momentum. Also this blessed period came to an end very quickly—it lasted upto the time of Hazrat Muaviya. But then it is both the sides that vanished. Of course the memory of the blessed people will continue to remain fresh till the last day while the other people have been wiped away with no memory at all. Had Abu Jahl been able to come back from the dead he would have been surprised to see that the person whom he thought to be of no significance at all, had been so exalted by God. The Islamic countries were to be found in the East as well as in the West. The companions of the Holy Prophet sallallaho alaihi wa sallam who passed away in his own life time did not witness the achievements of the Muslims but those of them who lived upto the days of Hazrat Umar, may God be pleased with him, they did witness the progress that Islam had made till then. Had Abu Jahl known that that was how Islam (and the Muslims) were destined to make progress, he would have joined the Holy Prophet, sallallaho alaihi wa sallam, like a slave.

(Malfoozat Vol V, p-359)

This Transitory World

It is always a matter of surprise for me that despite the fact that this world is so transitory, people put up mighty edifices. Life is no more than a matter of breath or so. Moreover how wonderful is this system of God that he who leaves this world, is not permitted to come back and give the news of that world. The great philosophers and the sages of the world have nothing to say about it. The only facts that we know are the ones that God's word has revealed.

When a man passes away from this world, he leaves behind a large number of his dear ones and near relatives but as soon as he breathes his last, all his links with them are broken up.

Now a days, Europe would like to discover everything. It is said that a man who was sentenced to death said that when he is beheaded he should be called upon in a loud voice and he would acknowledge it with the winking of the eyes. But when he was be-headed and called upon in loud tones, he could make no movement at all.

How true it is that he who

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comes to know of it is not heard of again. Whatever God has said is very true. Of course death and sleep are similar to each other.

(Malfoozat Vol V p-360)

Topic of death

The topic of death is a very effective one. If one can understand it well, one should try all he can to shun evil.

Ibrahim Adham and Shah Shuja who were great kings were impressed by this topic—and they were impressed to the extent that they abandoned their kingdoms and became mandicants.

(Malfoozat Vol V, p-363)

God's help

I am surprised to see that when I have to write a book and I take up my pen to do so, it seems as if someone, inside me, is dictating and I am just writing.

The fact is this that he who wants to shun the sin can do so by believing in God the Almighty as the All Knowing and All Aware and by thinking of his death all the time.

(Malfoozat Vol. V, p-374)

Seek no position

It is unworthy of the religious scholars to seek after worldly positions (or to be ambitious to be known as great men) It is not man's work to establish someone's greatness in the hearts of the people. It is an attraction which is generated through the will of God.

What are we doing that thousands of people are drawing towards us. All the attraction is from God the Almighty The knowledge and the wisdom of the other people the (opponents) have not availed them anything at all.

(Maloozat Vol. V, p-384)

Wealth

This world is a transitory one and the people continue thinking of getting more and more of wealth; that is the most they can think of. But what use is all this if the life itself comes to end. The people generally do not look to all the aspects.

(Malfoozat Vol. V, p-387)

Perfect obedience

One who is commissioned by God should be obeyed to such an extent that if he issues an instruction, nothing should be preferred to it. It should be obeyed even though the enemy may try all he can to entice or someone may show utter humility and offer flattery. One should never think of these things; the instruction must be obeyed. One's character and behaviour should be such that it has a good impact on others. They should begin to realise that the person is really very obedient. You cannot find even one instance in the lives of the companions of the Holy Prophet, sallallaho alaihi wa sallam, where anyone succumbed to a king despite all the efforts of the king—after he had been told by the Holy Prophet to do something—even though this instruction of the Holy Prophet may have been just a slight hint from him.

It is only through complete obedience that one can get guidance.

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Let the members of our Jamaat listen to me well and let them continue asking God to enable them not to violate any instruction.

(Malfoozat Vol. V, p-393)

Companions of Holy Prophet

If we look into the lives of the companions of the Holy Prophet, sallallaho alaihi wa sallam, we shall find that they were very simple and straightforward people. Their likeness was the likeness of a pot which has been cleaned well and polished. Their hearts were just like that; they had been lightened and brightened up with the light of the Word of God and had been rubbed—to remove the rust of the impurities of the self. They were a testimoney of the fact that:

قد افلح من زكها

(Whoever purifies himself becomes prosperous).

I know it full well that there are a lot of people in the Jamaat who think that even with a little of shaking of their world they will be nowhere. How strange. On the one hand they make a pledge at my hand that they would give preference to the religion over the worldly affairs and on the other hand they are so engrossed in the worldly affairs that they cannot bear even the slightest loss. If anybody in their family falls ill, or an ox or a goat dies, they begin to complain that despite the fact that they are the followers of Mirza Sahib this calamity has befallen them. What an immature thinking of theirs. They are quite unware of the true communion that they should have with God. The blessings of God descend only when the communion with God becomes very strong. Just as the relatives have regard for the relations, same is the case with God. He also has regard for the relation that His servants have with Him. He looks after His servant with great jealousy and if there is any trial or hardship that befalls the man (His servant) he takes it to be a comfort.

In short no trials and hardships can break this relation nor any comfort can strengthen it. It stands by itself and it is a true relationship of love and service between the Master and His servant. If I could get even only as many as 40 such persons who would have this kind of relationship with God—the relationship that would make them subservient to the will of God in both adversity as well as prosperity—then I would know for certain that the aim for which I had been sent has been achieved and I have really and truly accomplished the task assigned to me.

It is something to be pondered. The Companions of the Holy Prophet, sallallaho alaihi wa sallam also lived in this very world. They had properties, wealth, money etc. But how greatly were their lives revolutionised that they abandoned all these things at one stroke. And they decided that;

ان صلوتی و نسکی و محیای و مماتی

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لله رب العالمين

(Verily my prayer, my sacrifices and my life and my death, all, are for God, the Sustainer of all the worlds).

If we can become like these people, no greater heavenly blessing can be than that.

(Malfoozat Vol. VI, p-15)

Only God Sustains

It means that God's Sustenance is needed at every step. Look at the baby; when it is born, God grants him the nose, the ears, etc, and appoints two servants for him that they may serve him. The kindness that the parents show and the eflorts that they make to bring him up, are all from God; It is He actually who brings him up.

There are some people who put their trust in others than God. They say: "had that person not been there, they would have been ruined" "Such and such person has done good to me". Such persons do not know that all this is from God. God says:

قل اعوذ برب الفلق

"I seek refuge with that God Who sustains in every way."

Rab means that He alone is the Sustainer There is none other who can sustain or show kindness, even the parents' kindness, in truth, comes from God. The kindness that is shown by the king and the sustenance that he provides to his subjects is also basically from God. Whoever does anything to sustain others, does so through God's sustenance. Some people put their trust in the kings and say: "it is the king who has done this for me.". You should remember that this kind of thoughts lead a man to Disbelief. One should not become a Kafir; one should become a believer. And one cannot be a believer unless he believes, from the core of his heart, that all the sustenance comes from God. No body's friend can do him any good unless God wishes him to do so. Same is the case with the baby and all the relatives. The Mercy of God is a Must (if others have to do some good). God says that He it is who sustains every body, and unless He does that, no body can sustain any one.

(Malfoozat Vol. VI, p-24)

Faith and Actions

To claim that one is a believer in Islam or to make a covenant of Baiat at my hand for repentance, is not an easy thing, for, unless faith is accompanied by Actions, the verbal claim—without this claim being supported by action—inflames the wrath of God and one becomes a proof of the truth of the verses:

يا ايها الذين آمنوا لما تقولون ما لا

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تفعلون كبر مقتا عند الله ان تقولوا

ما لا تفعلون -

That is, O ye the believers why do you say that which you do not do. That you say the kind of things on which you do not act causes great wrath of God.

(Malfoozat Vol. VI, p-28)

Patience - not revenge

You should be patient. This is the time to show patience. He who shows patience, gets the increase from God.

Revenge is like alcohal. When some body starts taking it just a little, he finds that, later on, he continues adding to it, so much so that a time comes when he cannot get rid of it and goes beyond the bounds. This is how when a man starts taking revenge, he reaches a stage where he becomes cruel and unjust.

(Malfoozat Vol. VI, p-32)

Translated by : Naseem Saifi